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world. But Aristotle himself would have repudiated the identification of God with the world-soul of the Timaeus, and later Aristotelians would have insisted on distinguishing their god from the immanent spirit of the Stoics.

PAUL SHOREY

*De Archaismis apud Veteres Romanorum Poetas Scaenicos.* By WILHELM NOETZEL. Inaugural Dissertation. Berlin, 1908.

By archaisms Noetzel means such forms as *siém*, *monériér*, *dúim*, *neuólt*, *extémpuló*, *ántidhác*, which are generally recognized as standing normally, if not always, at the end of a verse or of a verse-colon; though he frankly states that it is not possible to distinguish sharply between true archaisms and certain other somewhat rare forms that may very well be tentative, new formations.

He states, first, the view of Hauler (1884) defended by Stange (1890), to the effect that such forms are to be admitted wherever they are attested by manuscript tradition and are metrically possible; and next, the opposite view of Brock (1897), who maintains that these words are permissible only at the ends of verses or of verse-cola, and that we should emend such instances as occur *medio versu*.

Noetzel is of the opinion that neither Stange nor Brock is correct in the form of statement. In his own view, he is aided in a measure by the work of Jacobsohn (*Quaestiones Plautinae*, 1904) who proves that we should recognize a new type of colon, ending with diaeresis before the last dipody of an iambic verse, or at the corresponding part of a trochaic septenarius. At such places hiatus, syllaba anceps, and the so-called archaisms are found. Jacobsohn further maintains that syllaba anceps and hiatus are also to be recognized after the second ictus of trochaic septenarii, and for this place Noetzel lists 18(+6) instances of archaisms. These views of Jacobsohn give Noetzel his point of departure.

He gives two extended tabulations, in convenient form, showing the number of instances of each of the 47 (39+8) types of archaisms, occurring in nine listed situations in different kinds of verse, and marking off separately, in nine corresponding columns, the instances from Plautus, from Terence, and from the different authors in Ribbeck's *Fragmenta*. These tables are accompanied by extensive critical annotations.

He finds that 1,078 instances of archaisms (in the double sense) occur at verse ends; 243 (185 certain + 58 less certain) more at the ends of cola (including the types of cola newly recognized by Jacobsohn), or a total of 1,321, of more or less probability, in Plautus, Terence, and the other early scenic writers. There remain 30 recalcitrant instances, and these, on further examination, he reduces to nine. This he considers (p. 53) too small a number (as over against 1,321) to establish the view of

Hauler and Stange, that such forms are admissible *anywhere* in a verse; and therewith he establishes his own thesis: that they are admissible at verse- or colon-ends, understanding "colon-end" to include the points in a verse recently handled by Jacobsohn (see Lindsay *Jahresbericht*, 1906, 214).

As for the reason why the scenic poets used these forms at such places only, Noetzel has to fall back upon the old familiar explanation, that it was due to metrical necessity (p. 54); this he states very briefly.

The dissertation closes with three appendices (including one on *nunciām, nunc iam, iam nunc*); it deserves commendation as a thorough-going piece of work, calling attention anew to the work of Jacobsohn, and using recent material from various sources to harmonize the conflicting views of Stange and of Brock.

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November 29, 1909

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*M. Tulli Ciceronis de virtutibus libri fragmenta.* Collegit HERMANNUS KNOELLINGER. Praemissa sunt excerpta ex Antonii de la Sale operibus et commentationes. MCMVII Lipsiae in Aedibus B. G. Teubneri. Pp. 96.

Antoin de la Sale, a French writer of the fifteenth century, in a work entitled *La Salade* quotes many statements which he says "je trouve en ung des livres de Tullies que il nomma de virtutibus."

Knoellinger's work is an exhaustive discussion of the question whether we have here a reference to a lost work of Cicero entitled *De virtutibus*. This being answered in the affirmative, a restoration of the Latin fragments from the French text is attempted.

The French text is given with a word-for-word rendering into Latin of mediaeval style. The meaning of the French seems to be adequately reproduced, though occasionally the French is necessary to make out the exact meaning of the Latin, e.g., p. 15: "qui metterioient corps et biens pour lui," is rendered "qui vitae atque capitis periculum pro eo adituri sint," where *capitis* is evidently used in the sense of capital. We note, too, p. 11, the rare vulgar form *humilissime*. That, however, the author is a master of good Latinity is clearly seen in the body of the work and in the restored fragments, which read smoothly and even elegantly.

The author works out his case along the following lines: References in authors of the fourth century show that a work entitled *De virtutibus* by Cicero was known. The thoughts of De la Sale and the ancient author quoted by him may be separated in many passages with reasonable certainty. In addition to the citation of names and incidents mentioned by Roman historians, others are mentioned which it seems likely were